The Mother Church Extension

MARGARET WILLIAMSON

Religion

Christian Science

350

Digitized by the Internet Archive
in 2018 with funding from
Boston Library Consortium Member Libraries

https://archive.org/details/motherchurchexte00will

THE MOTHER CHURCH EXTENSION

The First Church of Christ, Scientist
in Boston, Massachusetts

Wood Engraving by Rudolph Ruzicka

The Mother Church Extension

by

MARGARET WILLIAMSON

THE CHRISTIAN SCIENCE PUBLISHING SOCIETY
BOSTON, MASSACHUSETTS, U. S. A.

NA
5235
B74
W5

Copyright, 1939, by
THE CHRISTIAN SCIENCE PUBLISHING SOCIETY

All rights reserved

PRINTED IN U. S. A.
THE CHRISTIAN SCIENCE PUBLISHING SOCIETY

FOREWORD

The purpose of this little book is transparently simple. Since Christian Scientists have long profited by the spiritual inspiration found in Mr. Joseph Armstrong's "The Mother Church," it has been felt that one day there should be a companion volume dealing with its Extension. Hence the request of the Board of Trustees of The Christian Science Publishing Society that such a book be prepared.

The author is well aware that probably no one today, certainly not herself, is in a position to bring to this task the comprehension which Mr. Armstrong brought to his; for Mr. Armstrong was himself intimately concerned with the struggles and the triumphs encountered by that small band of Mrs. Eddy's followers engaged in the erection of the Original Church. When the Extension was under consideration, all the attendant circumstances were vastly altered. By this time, there were many more students to support the activities of those who directed the momentous task.

FOREWORD

According to her own highest light, the author has described the progress of events—from the moment when it was resolved to build the Extension, through the months of its erection, on to the "crowning glory" of its completion and dedication. The mere contemplation of the accomplishment of this mighty task, carried out under Mrs. Eddy's guidance and in the light of spiritual understanding, cannot but be fraught with profound import for all Christian Scientists.

M. W.

CONTENTS

CHAPTER		PAGE
I	A Boston Landmark – Purpose of the Extension – Growth and Necessity – Sacrifice, Consecration, Healing – Mrs. Eddy Visits the Original Church – Alternatives Proposed – Mrs. Eddy Sounds the Call	1
II	Annual Meeting of 1902 – Mr. Kimball's Motion – The Response – Purchase of Land – Contributions	11
III	Building Begun – Problems of Site and Shape – Laying the Cornerstone – Mrs. Eddy's Appreciation of Contributions – One Building Fund	20
IV	Builder and Architects Chosen – Problems of the Architects – Forms Rejected, Adapted and Accepted – No "Picture" Windows – Obstacles Overcome – Building Materials – Features Discarded	29
V	No Time Lost – Harmonious Mingling of Trades – Purchase of the Bedford Stone – Construction First Class and Expert – Letting the Contracts – Mr. Rome's Vigil – The Human Mind's Consent	38

CONTENTS

CHAPTER		PAGE
VI	Mrs. Eddy's Interest in the Extension – Inscriptions on the Walls – Pews Not Reserved – The Organ – Its Modernization	49
VII	The Bells – Their Qualities and Properties – Location in the Extension – When They are Played – A Visit to the Ringing Platform – Mechanical Operation – Mrs. Eddy's Thought for the Bells	58
VIII	Condition of the Building Fund – All Efforts Bent to Completion – Day of Dedication Fixed – Acoustics Tested and not Found Wanting – The Interior – Renovation in 1928 – Lighting	67
IX	Building Fund Completed – Sunday of the Dedication – Boston's Hospitality – The Six Services – The Wednesday Evening Meeting – The "Crowning Ultimate"	77
	List of Inscriptions	xv

ILLUSTRATIONS

The First Church of Christ, Scientist	*Frontispiece*
	FACING PAGE
"All silver-white and shining"	2
The Annual Meeting in Mechanics' Hall, June 18, 1902	12
Site of the Extension in 1895	16
Laying the Cornerstone, June 16, 1904	24
The Triangular-shaped Plot	30
Unconflicting Activity	38
The St. Paul Street Façade	44
Dedicatory Tablet	50
The Organ	54
The Bells	58
The Bellringer's Desk	62
The Octagon Landing	68
Patterns in Plaster, Bronze, and Glass	72
One of the Thirty-two Doorways	74
The Auditorium Between Services	78
Dedication Sunday, June 10, 1906	82

I

THE great gray form of The Mother Church Extension is today a recognized landmark in Boston, long the headquarters of the Christian Science movement. Local residents have come to take its presence for granted. Affectionately, perhaps sometimes a trifle wonderingly, they glance up at it in passing; streetcar conductors refer to it familiarly, and innumerable sightseeing omnibuses include it in their tours of inspection. At night the floodlights directed upon the dome cause it to be visible—all silver-white and shining—from far out across the dim reaches of the Fenway. For a number of years now, it has risen in its chosen place, which is today flanked by the Administration Building and the Christian Science Publishing House on two sides, on the third side by the friendly park with its wide inviting paths leading to Huntington Avenue.

However, this building is much more than merely the largest church in the city of Boston; for it stands a revered and significant witness to the faith of thou-

sands of Christian Scientists all over the world. It cannot be dismissed in any peremptory fashion, since every step in its inception and erection becomes important and worthy of careful reflection.

Mary Baker Eddy, in the Message which was read to her followers on the occasion of the dedication of this Extension of The First Church of Christ, Scientist, in Boston, on June 10, 1906, refers to that edifice as "a magnificent temple wherein to enter and pray."[1] The phrase leaves no room for doubt that within her vision of the building's true import existed no element of pride in materiality. It was matter of secondary moment that the new church embodied a might, a majesty, and a grace far beyond the bounds ordinarily achieved by a church body seeking to erect a suitable place in which to conduct its worship. These characteristics were but the natural outward expression of an inward devotion, consecration, and development.

Thus it becomes strikingly impressive to dwell upon the purpose and function of The Mother Church Extension, as set forth by the Discoverer and Founder of Christian Science. In the same

[1] "The First Church of Christ, Scientist, and Miscellany," p. 6.

"All silver-white and shining"

Message she writes: "The modest edifice of The Mother Church of Christ, Scientist, began with the cross; its excelsior extension is the crown. . . . Its crowning ultimate rises to a mental monument, a superstructure high above the work of men's hands, even the outcome of their hearts, giving to the material a spiritual significance—the speed, beauty, and achievements of goodness. Methinks this church is the one edifice on earth which most prefigures self-abnegation, hope, faith; love catching a glimpse of glory."[1]

Anyone who would know more of the human processes which went into the building of the Extension must desire at the same time to keep uppermost in his thought its spiritual counterpart, that "mental monument" which Mrs. Eddy beheld.

Often it is helpful to think back a little, thus to catch up the threads and gain a clearer sense of the pattern woven entire. From the autumn of 1882 to June of 1883, Mrs. Eddy's followers held their meetings in the parlors of her home at 569 Columbus Avenue, Boston. Then after an interval, more space being urgently required, the services

[1] Miscellany, p. 6.

were resumed at the Hawthorne Rooms on Park Street which accommodated about two hundred and twenty-five persons. There Mrs. Eddy's sermons attracted more and more inquirers into Christian Science until, at the February communion service of 1885 in Odd Fellows Hall, there were about eight hundred in attendance. Finally, matters having reached a pass where, Sunday after Sunday, the crowds increased perceptibly, it was decided to engage Chickering Hall on Tremont Street. This latter hall could accommodate 464 persons, yet at the first Sunday service held therein the hall was overcrowded.

It was self-evident that the Christian Scientists must have an edifice of their own, and negotiations were in progress for the purchase of land upon which a building might be erected. In March, 1894, Chickering Hall had become so crowded that another removal was made—this time to Copley Hall on Clarendon Street, where six hundred persons might comfortably congregate. There the services were held until the Original Mother Church Edifice was ready on December 30, 1894. That church seats just under a thousand persons.

Many supposed it would suffice for years to come, and astonishment was general when the attendance so increased that, by April, 1896, it was necessary to establish the custom of holding two services each Sunday.

Still the evidence was of the ever-growing number of those who sought the healing ministrations of Christian Science. In larger and larger throngs they presented themselves at the doors, until not alone every seat was taken, but people stood in the rear of the auditorium, they stood at the front near the Readers' platform, they stood in the balcony, they sat on the stairs and on the wide ledges of the windows. No one who was privileged to be present on such occasions will ever forget the eagerness, the spiritual hunger of those who so crowded the church, the fresh and compelling quality of the appeal. At that time people still rented their own pews and, though their families commonly filled them, yet it was often possible to find space for one person more. That was pre-eminently a time for sharing the new wonder of the vision of Truth.

Perhaps simplicity, genuineness, sincerity, and

self-sacrifice were the qualities most conspicuous in the lives of these early followers of Mrs. Eddy. Nothing was too much for them to do in return for the spiritual benefits received. To one woman there remained very little of material worth except a pair of diamond earrings. Very well; she would give those—her all. Such sharing, such consecration! Here was a new way of life; for a standard had been lifted up, and these men and women set about to attain it by the regeneration of their own characters. They were hungry for Truth. As yet there were no lectures; hence people flocked ever more and more eagerly to the services. Healings were reported from one to another. With their own eyes, people witnessed such marvelous healings that they could no longer feel doubt in their hearts. Had they not seen one man gain release from a physical disability which had bent his body almost double, so that he could not stand upright? Sunday after Sunday he came to the services, being helped off the streetcar by his family and proceeding slowly and painfully to the church, carrying on his arm a little folding chair on which he sat down frequently to rest. Little by little he improved; first,

he needed no help from others, then he walked without the folding stool and, finally, he stood erect and rejoicing like the rest. Many noticed and were grateful. More and more of them hurried to the services and knew a deep joy in the realization that this was their church of which they might become members.

In the hearts of those who attended services in the Original Mother Church lingered always the hope that Mrs. Eddy might come to speak to them there. Twice, indeed, it happened even as they hoped. On one occasion a sudden hush fell in the midst of the service as the voice of Judge Septimus J. Hanna, who was then First Reader, broke off; then the organ pealed in response to a quick signal. And those who turned their heads saw Mrs. Eddy standing on the threshold of one of the rear doors, escorted by one of her students. A few seconds she halted there, prayerfully; then quickly, lightly, a radiant smile on her face, she moved down the left aisle to be received by Judge Hanna and escorted to her chair on the platform. Twice Mrs. Eddy spoke from that platform, and those who were fortunate enough to be present treasure an

unforgettable impression of the sacredness of the occasion.

While these experiences were taking place, the more alert of the workers had foreseen that things could not continue as they were. Some provision had to be made for the increasing hosts who desired to attend this church regularly. Accordingly three branch churches were organized at Mrs. Eddy's direction: in Cambridge, in Chelsea, and in Roxbury. It was thought they would attract some of the eager throngs; and so they did, but not to the extent of preventing the overcrowded conditions in Boston. More and more persons came. Anyone might detect the increase in their numbers from week to week. Some further step needed to be taken; indeed, a larger edifice had become an absolute necessity. The Original Church, with all its precious import, had definitely become inadequate to receive all who desired to attend its services.

It can be shown that already in June, 1896, only eighteen months after the Original Mother Church had been finished, Mrs. Eddy was thinking of the next step. There is extant a message from her, dictated in that month and recording her belief that

it would be unwise to pay out a certain sum of money, then under consideration, for such provision as would seat only eight hundred more persons in the auditorium. In August, 1901, there was a plan for the purchase of the Hotel Brookline, a four-story brick building which occupied a part of the triangular plot of land which the church eventually bought in 1903 and upon which the Extension was built. That project would, it was thought, afford opportunity to enlarge the Original Church until it would seat five thousand persons; but in those days the church treasury was meager. Indeed, in September of 1901, Mrs. Eddy again advised the church members that neither the Hotel Brookline nor other properties should be bought until the church had more abundant funds at its disposal.

As always, Mrs. Eddy's followers waited for some action on the part of their Leader. This they did spontaneously and in all humility and willingness, for it was right that the initiative for any further step in progress should be hers. Sometimes it seemed to them that they waited a long time; but in this case it was not so. For Mrs. Eddy's

Message to the church for June, 1902, made known her belief that a larger church building was needed immediately. She wrote thus in part: "Here allow me to interpolate some matters of business that ordinarily find no place in my Message. It is a privilege to acquaint communicants with the financial transactions of this church, so far as I know them, and especially before making another united effort to purchase more land and enlarge our church edifice so as to seat the large number who annually favor us with their presence on Communion Sunday." [1] Nothing more was required to insure that "united effort" to which Mrs. Eddy referred; she had only to give the signal for advance.

[1] Miscellany, p. 7.

II

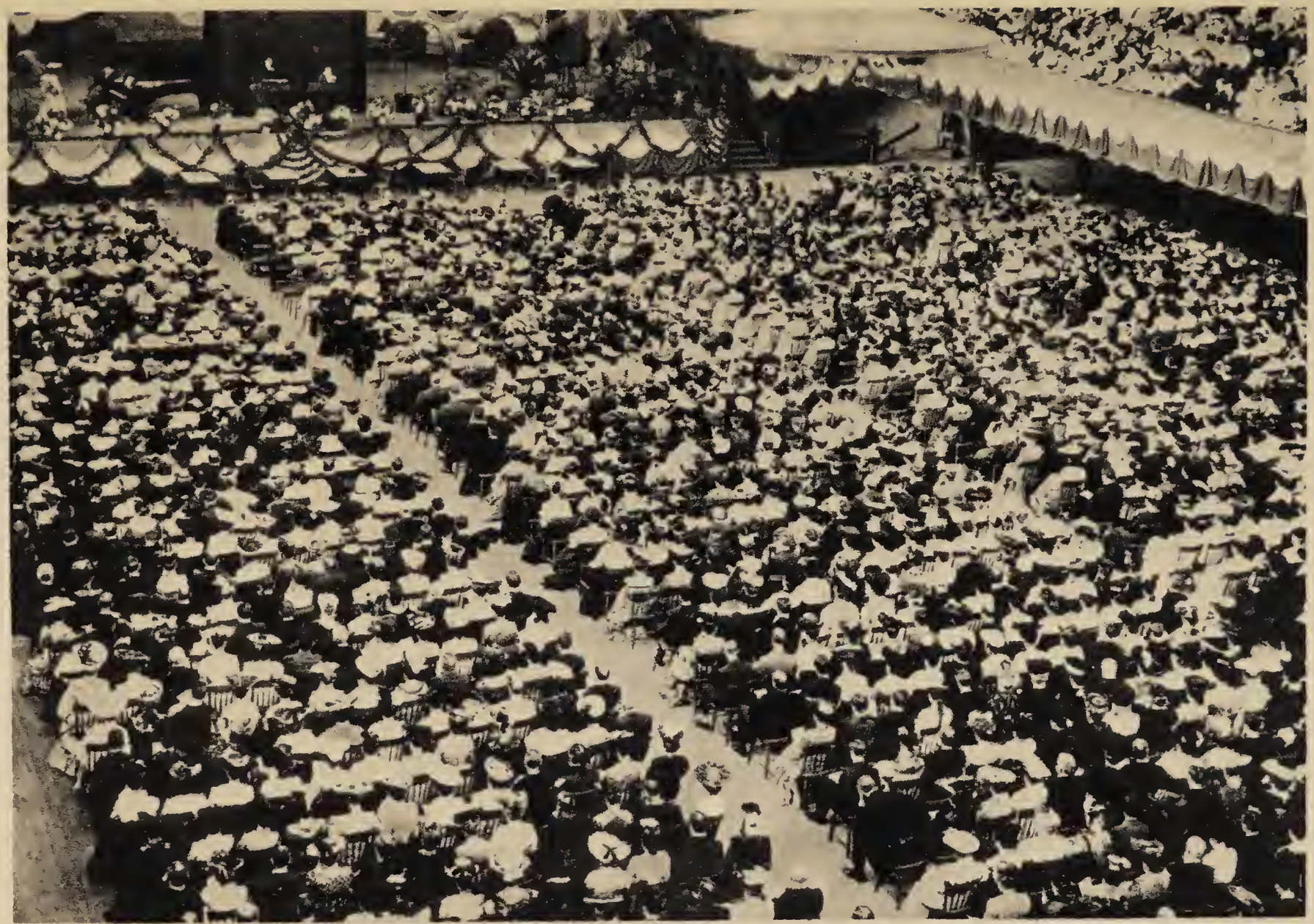
THE Annual Meeting of June, 1902, marks the real beginning. It was then that The Mother Church Extension was born in purpose of fulfillment.

For want of an adequate building of their own, the church members had resolved to hold their business meeting in Mechanics' Hall on Boston's Huntington Avenue. That day the vast place seemed transformed; it had become suddenly and vibrantly alive, even gay, its ranks upon ranks of uncushioned seats crowded with enthusiastic Christian Scientists from all over the United States and other lands. The hot sun glinted upon their light summer garments, as fans and programs fluttered to supplement the faint breeze entering at the high windows. A small army of ushers moved up and down the aisles—young men who were faithful followers of the teachings of Christian Science. On the distant platform were gathered those who were to take a prominent part in the proceedings. Judge and Mrs.

Hanna were present, of course, Judge William G. Ewing, too, and Mr. Edward A. Kimball, as well as others no less devoted and loyal. The strong voices of the congregation filled the great hall to its rafters as they sang the hymns; and somehow, miraculously, in an age when loud-speakers had not yet been introduced, it was possible to hear individual speakers on the platform when they rose to give their addresses.

All was as usual until, in the course of the program, there occurred a sudden pause after which rose Mr. Kimball, one of Mrs. Eddy's students, who offered the following resolution: "Recognizing the necessity for providing an auditorium for The Mother Church that will seat four or five thousand persons, and acting in behalf of ourselves and the Christian Scientists of the world, we agree to contribute any portion of two million dollars that may be necessary for this purpose. . . . Our denomination is palpably outgrowing the institutional end thereof. We need to keep pace with our own growth and progress. The necessity here indicated is beyond cavil; beyond resistance in your thought." [1]

[1] Miscellany, pp. 7, 8.



The Annual Meeting in Mechanics' Hall, June 18, 1902

Mr. Kimball was right in anticipating no resistance. While those who composed the audience had, for the most part, no previous knowledge of this motion which had just been made, there was manifest in their response neither doubt nor hesitation. In every respect it was a joyous meeting; the church members were happy and confident. The new revelation of Truth was fresh and replete with promise, and here was only one more challenge to command their grateful response.

There may perhaps have been a quick pause for breath, then a whisper of startled awe as the people caught the phrase "any portion of two million dollars." And this murmur and stir of enthusiasm had scarcely subsided when Judge Ewing took the floor, alert to second Mr. Kimball's motion. "As we have the best church in the world," said Judge Ewing, "and as we have the best expression of the religion of Jesus Christ, let us have the best material symbol of both of these, and in the best city in the world. Now I am sure that I have but expressed the universal voice of Christian Scientists, that there should be something done, and done immediately, to make reasonable accommodation for

the regular business of the Christian Science church, and I believe really" (and here crept into Judge Ewing's voice that spark of humor which his friends so delight to remember), "with my faint knowledge of arithmetic and the relationship of figures, that a church of twenty-four thousand members should have a seating capacity of more than nine hundred, if they are all to get in." [1]

The argument was as unanswerable as it was humorous. Once put to the vote, the motion was carried unanimously and every person present must have been persuaded in his own mind that two million dollars would be available when desired. Later in the course of that memorable Annual Meeting, the ten thousand Christian Scientists assembled sent a greeting to their Leader, Mrs. Eddy, making allusion to the motion which had just been carried with such enthusiasm and confidence.

Inevitably, and with utter conviction, it was felt that the pledge was so relatively slight a return for the blessings received through the study of the teachings of Christian Science, that it would unquestionably be made good. Yet Mrs. Eddy did

[1] Miscellany, p. 8.

not lose a shade of the significance of that magnificent gesture. Her letter of thanks to the members of The Mother Church, dated at Pleasant View, Concord, New Hampshire, was written on July 21, 1902. "I am bankrupt in thanks to you, my beloved brethren, who at our last annual meeting pledged yourselves with startling grace to contribute any part of two millions of dollars towards the purchase of more land for its site, and to enlarge our church edifice in Boston. I never before felt poor in thanks, but I do now, and will draw on God for the amount I owe you, till I am satisfied with what my heart gives to balance accounts." [1]

No time was lost in making plans for the project. The first consideration was, of course, the land on which The Mother Church Extension should be built. So, slowly and with cautious forethought, in obedience to their Leader's injunction that ideals of economy and order should be applied to all human situations, it was necessary to buy up a number of properties in the vicinity. Only certain of these properties along Norway, Falmouth, and St. Paul Streets then belonged to the church, so first

[1] Miscellany, p. 9.

one, then another, whether brick building, dwelling house, or the Hotel Brookline, had to be purchased. Sometimes this business was transacted in the name of a private individual and occasionally the purchaser lived in the house, thus naturally and unobtrusively making sure that it would remain in the control of the church. All this was matter for painstaking procedure, undertaken with tact and patience; until finally, in April, 1903, the purchase of the necessary land, comprised in the triangular-shaped lot which had once included in all ten separate lots, was complete. Then the church owned the whole of the block, bordered by Falmouth, Norway, and St. Paul Streets, on one corner of which stood already the Original Mother Church.

In the issue of the *Christian Science Sentinel* for May 16, 1903, appeared two important articles which were concerned with the progress of the work for the Extension. They apprised the members of the church all over the world that the land for the new building had been purchased and paid for—that the location was, therefore, determined. They reminded the members of the pledge for the raising of the necessary money which had been

Copyright, 1914, Charles H. Welch.

Used by permission

Site of the Extension in 1895

approved at the preceding Annual Meeting. Then it was stated definitely that work would begin just as soon as the requisite funds were in hand; that is to say, it would begin at any time after the Annual Meeting of 1903, Mrs. Eddy having stipulated that nothing should be done before that time. The articles, which may now be read in "The First Church of Christ, Scientist, and Miscellany," went on to make it clear that the time was ripe for the entire sum of money to be made available; and they stated plainly that, in accordance with the practice adhered to generally by Christian Scientists, no appeal for this money would be made. Quietly, confidently, it was pointed out that Christian Scientists would obey the dictates of their own grateful hearts, as they invariably had done in circumstances of the sort. No Christian Scientist who had the welfare of the Cause in mind would fail to realize the importance of this building of The Mother Church Extension.

Further, the editorials showed that no such step as the erection of a new church had been contemplated until such a time as Mrs. Eddy "knew that we were ready." "We know that in all this time

she has never urged upon us a step that did not result in our welfare. A year ago she quietly alluded to the need of our Mother Church. She knew that we were ready; the response was instant, spontaneous. Later on she expressed much gratification because of prompt and liberal action, and it needs no special insight to predict that she will be cheered and encouraged to know that, having seized upon this privilege and opportunity, we have also made good the pledge." [1]

After that it was necessary only to await results, for Christian Scientists have ever been quick to grasp an opportunity to express their gratitude by serving their Cause; as to the amount and the promptness of the contributions made, they had only to work out such conditions in accordance with the promptings of their own conscience. If other impetus had been required to stir her followers to action, it would have been found in Mrs. Eddy's article, "Now and Then," published first in the *Christian Science Sentinel* for May 30, 1903, and appearing today in "The First Church of Christ, Scientist, and Miscellany." Every Christian

[1] Miscellany, p. 11.

Scientist is familiar with the inspiring words of this message; for its spirit is applicable, not alone to the momentous project of the erection of a church edifice, but to every least problem which presents itself in the human experience of the individual church member.

So, at this time as at many other times, it was proved that Christian Scientists have only to be apprised that a need exists in order to rise up at once to fill it. Perhaps better than most people they recognize the inexpressible blessing that results from acting generously, freely, at the precise moment when their action is desired; acting *now* and not *then*. The problem of raising the funds for The Mother Church Extension proved no exception to the rule. The money began to flow into the church coffers.

III

ALTHOUGH The Mother Church Extension building fund was declared at the beginning of the year 1904 to be "in such a healthy state that building operations have been commenced,"[1] yet after the actual work was begun vast sums of money were required constantly. In a manner of speaking, the progress of the work depended upon the rapidity with which the church members responded in support of the project. It was indeed necessary at one time to correct an impression which had somehow got abroad that The Mother Church building fund was oversubscribed. An editorial in the *Christian Science Sentinel* for January 2, 1904, called attention to the subtlety of this suggestion and affirmed reassuringly that building operations would be carried on without interruption until the church was finished; but it included, too, a reminder that "the building fund [must] keep pace with the disbursements."[1]

[1] Miscellany, p. 14.

Plans for the layout of the building were in preparation, work upon them having been protracted over a period of about six months, that is to say, the latter half of the year 1903. The architects considered structures of diverse character and form; they even contemplated various measures for the extension of the plot of land itself into that portion of the property now occupied by the church park. The plans were made in a city office; but, when they were nearing completion, the architect, his chief assistant, and an office force of about a dozen draftsmen and clerks established themselves in a temporary building adjacent to what has now become the church park. Thereafter all work was done upon the premises, those in charge being in close touch with the work by day, and often by night as well.

All digging was done "by hand" and the material hoisted laboriously into carts to be carried away; and yet rapid progress was made even without many of the modern devices which would today enter into such a building project. The site, too, was a difficult one because, as was common in the Back Bay section of Boston, it was what is

called "filled land," marshy and affected by tide water. For this reason, it was necessary to drive a stout foundation of piles. In all more than four thousand wooden piles were driven, their heads twelve feet below the level of the sidewalk, their tips firmly embedded in solid ground. In places the piles were driven so close that they formed practically a compact mass. It may be interesting to record that the plot of ground comprised an area of 33,200 square feet within the property limits. The plot is of extremely irregular outline, having eight major angles and a number of minor ones where the new building joined the old. There are no parallel lines. Indeed the shape of the plot has been described as a twisted hourglass, pinched in the center with its swelling ends bent sidewise. It is very long on St. Paul Street, approximately 256 feet from one sharply angled corner to the other; but a relatively small space was available in the center. Because of all these unusual characteristics, the task of drawing the building plans took on an extraordinary difficulty. About a hundred and fifty sketches were produced in those six months during which the design of the building

was coming into being. The question of resorting to some device for extending the limits of the plot of land having been abandoned, it became necessary to create the illusion of great open spaces around the future structure whereas, in actuality, the corners of the church edifice were forced to be set to the very limits of the lot. But the decision had been irrevocable that the Extension should be contiguous to the Original Church, no matter how many obstacles there were to overcome.

A number of positions for the placing of the cornerstone were considered, but final choice fell upon that at the corner of St. Paul and Falmouth Streets; a great block was cut and its face inscribed with the date 1904. Early on the morning of July 16, of that same year, the cornerstone of the new auditorium was laid. At eight o'clock few persons were about; and for this reason the members of The Christian Science Board of Directors, Mr. Alfred Farlow, President of The Mother Church, Professor Hermann S. Hering, who was its First Reader, and Mrs. Ella E. Williams, who was its Second Reader, together with Mr. Charles Brigham, who was its architect, and Mr. E. Noyes

Whitcomb, its builder, came together then for the simple ceremony.

Professor Hering read selections from the Bible and from "Science and Health with Key to the Scriptures," which selections had been chosen by the Board of Directors and approved by Mrs. Eddy. Extracts were read also from other writings by Mrs. Eddy, from "Miscellaneous Writings" and from "Christian Science *versus* Pantheism," all bearing upon the true meaning of church and the proper conduct of its functions. When the corner-stone itself was put in place by the members of The Christian Science Board of Directors, the stone contained the following books and articles: the Holy Bible; "Science and Health with Key to the Scriptures" and all other published writings of the Rev. Mary Baker Eddy, the Discoverer and Founder of Christian Science; Christian Science Hymnal; "The Mother Church," by Joseph Armstrong; current numbers of *The Christian Science Journal*, *Christian Science Sentinel*, *Der Herold der Christian Science*, and the *Christian Science Quarterly*. The ceremony was concluded with the repetition of "the scientific statement of being" from

Laying the Cornerstone, June 16, 1904

Science and Health, and the benediction from II Corinthians 13:14: "The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all. Amen."

After these simple ceremonies, the summer sun having risen higher and the activities of the day being under way, the little band of Christian Scientists dispersed to take up their several tasks. The work of erecting The Mother Church Extension was formally under way.

That every contribution to the new church, made unselfishly by an individual church member or by a branch church membership collectively, was appreciated by Mrs. Eddy is evidenced in a letter which she addressed to one of the many branch churches which sent in its own building fund to swell The Mother Church fund—First Church of Christ, Scientist, of Colorado Springs, Colorado. Mrs. Eddy wrote in part: "It is conceded that our shadows follow us in the sunlight wherever we go; but I ask for more, even this: That this dear church shall be pursued by her *substance*, the immortal fruition of her unselfed love, and that her charity, which 'seeketh not her own'

but another's good, shall reap richly the reward of goodness.

"Those words of our holy Way-shower, vibrant through time and eternity with acknowledgment of exemplary giving, no doubt fill the memory and swell the hearts of the members of The Mother Church, because of that gift which you so sacredly bestowed towards its church building fund." [1]

Great reward did, indeed, overtake such donors to The Mother Church building fund. The money continued to come and, correspondingly, there continued always the need for more money to keep pace with the rapidly developing work. At Mrs. Eddy's request, those who contemplated giving holiday gifts to her at the Christmas season of 1904 sent instead "all their tithes into His storehouse," [2] into The Mother Church building fund. In May, 1905, appeared a "Word from the Directors" in which it was shown that there was urgent need for the building fund to be completed as early as possible; and, accordingly, those church members who would under ordinary circumstances have traveled to Boston to attend The Mother

[1] Miscellany, p. 19. [2] *Ibid.*, p. 20.

Church communion service and the Annual Meeting of June, 1905, were asked instead to contribute more liberally to the building fund. Cheerfully did the thousands of members comply with this request, awaiting confidently "the glad reunion upon the completion of the new edifice in Boston." [1]

When the Clerk of The Mother Church submitted his report at the Annual Meeting of June 13, 1905, the general import was the same: "Christian Scientists have contributed already for this grand and noble purpose," said the Clerk, "but let us not be unconsciously blind to the further needs of the building fund, in order to complete this great work, nor wait to be urged or to be shown the absolute necessity of giving." [2] Furthermore, it was pointed out that no member need consult the action of his neighbor in this respect nor be in the least concerned with how much individuals or churches had already contributed. Convincingly it was shown that giving to The Mother Church building fund was a matter of individual demonstration.

Also with the purpose of safeguarding the im-

[1] Miscellany, p. 21. [2] *Ibid.*, p. 22.

personal nature of the undertaking, it was understood that the Directors did not desire any special gifts from persons or groups of persons for the new church building. That is to say, no one should be permitted to offer, in lieu of money, any portion of the structure or any special feature of its decoration. In the Original Mother Church, for example, the organ was a thank offering from one of Mrs. Eddy's students whose invalid wife had been healed, the so-called "picture" windows were gifts of the students, and the children had contributed the furnishings for the Mother's Room. This time a clearer vision had revealed that it was nearer right for all to give their offerings into the one general fund; that all, again including the children, should give money to be used as the Directors deemed advisable. Thus was a double purpose achieved: the perfect homogeneity of the building in process of erection was assured, as well as the selflessness of the offerings which made its erection humanly possible.

IV

WHAT sort of building, then, was this new Mother Church Extension to be? Who had drawn its plans and who was to be its builder?

As early as December, 1902, Mrs. Eddy had let it be known that she desired Mr. E. Noyes Whitcomb, who was connected with a well-known and reliable firm of contractors, to act as the builder. Mr. Whitcomb did undertake the construction and proceed with it for a certain length of time; but while it was still in progress Mr. Whitcomb passed on, and until early in October of 1905 the work was carried on by his estate. Thereafter the masonry and other important contracts were placed with various well-established firms.

Mr. Charles Brigham of Boston was appointed architect and later the services of Mr. S. S. Beman of Chicago were enlisted in an advisory capacity. Towards the close of the building operation, the firm of Brigham, Coveney and Bisbee was organ-

ized; and thereafter all the dealings of the Board of Directors were with this firm. Mr. Brigham held a position of note in his profession, having designed buildings of distinction in and near Boston. His was the old Art Museum building which Bostonians remember as a former adornment of Copley Square; his was also the rear addition to the Massachusetts State House on Beacon Hill.

As Mr. Brigham and Mr. Coveney set about the preparation of the drawings for the new structure, they found that theirs was no simple task. In the first place, the shape of the lot (as has already been pointed out) was both unusual and extremely difficult to adjust to any preconceived ideals of form and design. The architects must provide for an auditorium which would seat five thousand people, and they must erect it upon a lot which was both small and of a peculiar shape. At first it seemed to them that the thing could not be done. Hour after hour the two men worked, each over his own drawing board; day after day, they tested one plan, abandoned it, tried another. So many practically insuperable problems presented themselves that sometimes the two men were plunged in dis-

The Triangular-shaped Plot

couragement. In memory they harked back to all the mightiest and most beautiful structures of the world—buildings which rank among the art treasures of civilized man, buildings which are the common heritage of cultured men everywhere. Surely something of their beauty and majesty could be captured for embodiment in this future temple of a gloriously new and forward-looking land.

Perhaps the basilica of Santa Sophia at Constantinople offered a certain suggestion as to the form of the auditorium; then the dome of St. Peter's in Rome, it might be, or Brunelleschi's renowned dome on the cathedral in Florence was the inspiration for other features of the structure. Everything which lived in the memories of those two careful students of architecture was revived and tested as to its accord with the present requirements. Many such mental pictures were laid aside for further consideration; more were at once and definitely discarded; a few were accepted as including certain features which were desirable. But in the end it was not possible to say that The Mother Church Extension was like any other structure in the world; though it incorporated widely

varying features pertaining to many structures. As the result of almost inexhaustible labors, at last inspiration came—inspiration which was the composite outcome of long contemplation of many styles belonging to many periods and realms. The Mother Church Extension could, in the very nature of things, resemble no other single building. Never before had a church been required to fulfill the precise purpose for which this temple was designed.

During the architects' consideration of the great religious edifices of the East, it was in the Mosque of Ahmed I, in Constantinople, a conspicuous example of the type, that they found at last the plan motif, the use of which, combined with features from other sources, brought the solution long desired. Thus the germ of the idea which led to the outcome of the problem was Byzantine; but, as work on the plans progressed, distinctly Eastern features were little by little classicized. The domical ceilings of the auditorium indicate that the form of the structure required at least a suggestion of Eastern influence; but elsewhere the revived classical architecture of the Renaissance in Italy

furnished the inspiration. And, withal, there was achieved an attribute which loomed important to Mrs. Eddy—the truly churchly character of the building. She always wished a Christian Science church to be, as a whole and in every detail, unmistakably designed for religious worship. In common with others who express their tastes and inclinations naturally, Mrs. Eddy liked best the beautiful things which she knew and understood.

Since the Original Edifice was built, Mrs. Eddy had changed her feeling with regard to the "picture" windows. "Perhaps," she wrote to one member of The Christian Science Board of Directors in November, 1905, "you had better have a less number of picture windows, I think you had for there are so many in the first building. Please let Mr. Beman decide this question as well as all others relative to our Church extension."[1] There seems, too, to have been a general impression that all suspicion of symbolism was to be avoided; although, inadvertently, there did creep in here and there in the ornamentation two or three of the ancient classical designs. Those possessed of more than average

[1] From the Historical Files of The Mother Church.

perseverance and sharp vision may discover traces of such designs, but it would be a mistake to suppose that they have any significance whatever.

It was interesting that those four thousand wooden piles, to support the foundations, were driven in December, in winter weather—a circumstance then most unusual. But this was only one instance which went to prove that the erection of this edifice was not to be hedged about with the prescribed rules and limitations which so frequently attach themselves to ordinary building projects. One obstacle after another was met and overcome. For example, there was for a short time a little trouble over obtaining the permit to erect so high a building in that particular district of Boston. The first application for a permit was refused, but appeal of this decision was made, and in March, 1905, the needed permission was granted by the Building Department. As the digging for the foundations was done by hand, so was the placing of the enormous amount of cement concrete for the substructure, for the most part, accomplished by hand power—modern methods of mixing and pouring not having come into general use. Granite, quar-

ried in Fitzwilliam, New Hampshire, Mrs. Eddy's native state, was chosen for the facing of walls and arcades of the architectural basement; while the marble to be used and carved for architraves, arcade capitals, and the tympani over doorways was quarried in Tennessee. The building of The Mother Church Extension was remarkable for the fact that more kinds of material, and with less duplication of parts, entered into its structure than may be found in most similar buildings.

Many who are familiar with the structure known as the Extension—many who wend their way there at least twice each week for the Sunday and Wednesday services—will be surprised to learn that the building does not display all the features which had taken shape in the minds of its architects.

For example, the problem of housing the chime of bells led to a plan to build an exterior single bell tower at the corner of Falmouth and St. Paul Streets, adjacent to the front entrance of the Administration Building. The design underwent many alterations; but at one time the plan was entertained to build small dome turrets as well, designed to rise from the square corner porticoes and serve to break

a too sudden transition from those stalwart corners to the dome. Again, one in a position to consult the architect's original plan is interested to note how much more the building, as then conceived, resembled an Eastern Mosque—an aspect accentuated by the campanile at the corner and by the smaller, slenderer dome turrets which were to rise towards the central dome. These features, as is well known today, were never finished for reasons which will presently be disclosed.

The delivery of beams for the campanile had begun on July 15, 1904, and continued in regular order and at considerable expense. Somewhat later the Board of Directors coincided with the opinion of the architects that it would be wise to eliminate the campanile as a second prominent feature and to use the cupola of the dome for the purpose for which the campanile was intended—namely, the housing of the chime of bells. For a while, the desirability of terminating both campanile and octagons with domical structures was considered; but finally it was concluded that it would be preferable to stop the structure at the level of the main cornice.

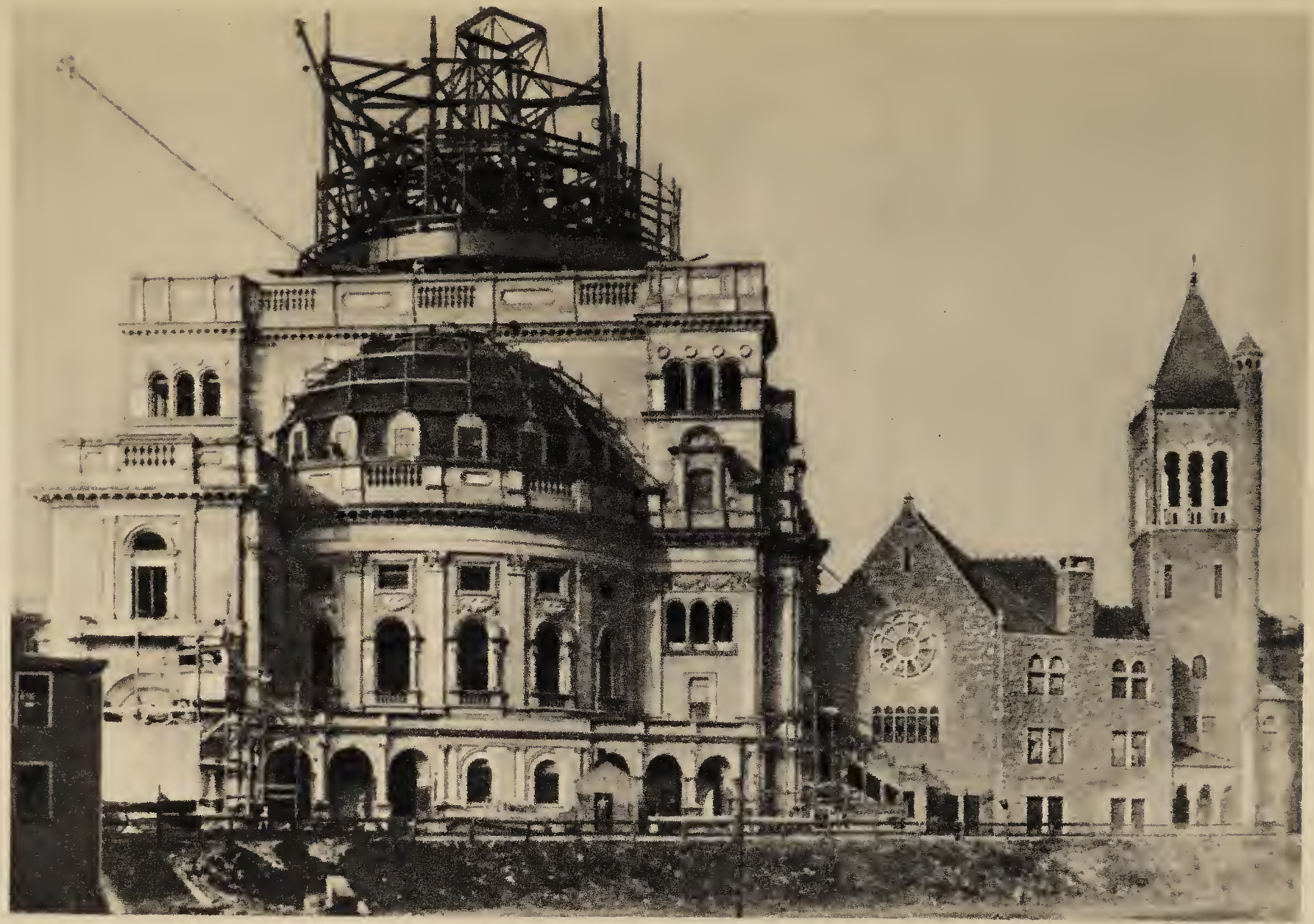
In this connection it is striking to reflect that the foundation of concrete locked with iron girders still stands, so that a tower could be erected upon that site at any time. The workmen had built up the campanile walls for quite a distance before the decision to omit that feature was made and the order given to desist. So it was finished off by a concrete roof arch, as seen today, and the architects contrived a decoration for the top of the octagon.

Thus it is evident how different is The Mother Church Extension today from the vision of it which its architects first caught. It is significant that the details of the building, making for beauty and for utility, unfolded slowly as the work proceeded; and that the Directors and the architects were at one in their vision of the fitness of the whole. As the necessary funds for the erection of the building were received when needed, so were all mental concepts of the finished structure developed at the right time in the thought of all concerned.

V

AGAIN an editorial in the *Christian Science Sentinel* for November 25, 1905, reported that progress of the work on the Extension was proceeding satisfactorily; that there were then fifteen different trades represented by the army of workmen. The amazing thing was that, though all these kinds of work were in progress at the same time, the men did not obstruct each other's activities in the least. In order that not a single hour of the twenty-four should be lost, for a part of the period during which the structure was building the men worked in three shifts of eight hours each. It having been decided to dedicate the church in June, 1906, from August of 1905 the speed at which the work progressed was accelerated. Days, even hours, were reckoned with, calculations made meticulously, ingenuity and energy exercised without stint; and unremitting supervision of all work was maintained by the office of the architect.

From early in February of 1906, the interior



Unconflicting Activity

became the scene of almost unbelievable activity. Large quantities of material, fabricated in many places, were being brought together by workmen of many trades; and they increased daily. An eye-witness described the auditorium of the future as "a veritable forest of wooden supports, crossing and recrossing to form the various stagings for the convenience of the workmen. . . . It is a wonder how the workmen themselves manage to move about through the maze."

The construction throughout the building, it may be recorded, was of the first class; the materials were simple, durable, and excellent, and neither cost nor effort was spared to make certain that they were put together in the most expert fashion. This fact, at least in part, accounts for the extraordinary freshness of The Mother Church Extension to this day. Little indication does it betray of the passing of the years since it was completed.

As to the material chosen for the exterior of the structure, it had been the first intention to use Tennessee marble; and only when it was found that such marble could not be procured promptly enough was the decision made to use Bedford

limestone in the construction of the outside walls of the church.

In connection with the purchase of the Bedford stone, an interesting anecdote may be recalled. It so happened that one who was later a member of The Christian Science Board of Directors was at that time a director of the Cleveland Stone Company, of which the Indiana Quarries constituted a subsidiary. From that quarry in Indiana it had been decided that the Bedford limestone should be procured. This gentleman, on a day in the summer of 1905, by special request, joined a member of The Christian Science Board of Directors and Mr. Brigham, the architect, at Bedford, Indiana.

On the train it was observed that Mr. Brigham carried in his hand a small package of about the size of a letterhead and perhaps one inch thick. This small package Mr. Brigham kept constantly beside him; he would not put it down, neither would he explain its contents. When the three men met at Bedford, having deposited their luggage (all except the precious small package) at their lodgings, they went at once to the quarries. There the general superintendent conducted them

about. At length they came to the best section of all, where on either side of the quarry ledge ran a railroad track bordered by large blocks of stone awaiting shipment. These blocks, each one containing about two hundred and fifty to three hundred and fifty cubic feet, were piled three or four blocks high for a considerable distance. It was an impressive sight.

After a little time, during which the four persons examined those great blocks of stone, Mr. Brigham suddenly began to unfold the wrappings of his package. When they were discarded, there was revealed a small piece of limestone which, compared with the quarried blocks along the railroad track, proved to be an exact counterpart. The three men were overjoyed; here was precisely the outcome hoped for.

Seeing their intense interest, the superintendent asked how much stone was needed, to which Mr. Brigham replied that the building would need about two hundred thousand cubic feet.

And the superintendent, thoroughly aroused now on his own part, continued: "Well, just look across the quarry opening at that big square block of un-

quarried stone. We have kept that for some special purpose, not knowing exactly what it was for; but there is the finest lot of stone in our quarry and it contains about two hundred thousand cubic feet. If you want that, I will reserve it for you."

By reason of its obvious suitability, the stone referred to was held until the definite order for it could be sent back to Bedford shortly after the return of the gentlemen to Boston. That written order called for any portion of two hundred thousand feet of Bedford stone which might be required for the completion of the structure of The Mother Church Extension. It was but one reassuring instance of the way in which the needs of the new structure were met without conscious planning on the part of anyone concerned; a comforting illustration of how "all things work together for good to them that love God," when an upright purpose is pursued in a humble and obedient way.

It was proved possible for engineering work on the Extension to proceed throughout the winter, a circumstance by no means unusual today, but which was not so regarded at that date. And many

observers were impressed by the continuance of unusually clement weather.

Something has been said as to the materials used: that only the best were chosen and that all were expertly put together. In general, the interior structure is of the skeleton type, a frame of steel supporting and holding firmly in place all covering materials. The roof construction also is of steel. Little wood is used anywhere in the building, with the exception of the furniture and a portion of the frames of the doors. The walls, stairways, floors, and ceilings have steel frames, tile and cement construction. At this time steel structures were just coming into frequent use.

Great forethought was practiced with regard to the ordering and assembling of the materials. As a result, they were ready when needed. Everything was kept moving steadily, without a break; but enormous pains were taken that this should be so. Often a man from the office of the architect would journey to quarry or factory or foundry to make sure that there would be no delay; and the same man would follow the train on which materials were transported, to guard against breakdowns or

other hindrances. Then, too, it became necessary most carefully to protect the materials after they had been assembled on the premises; for there was the realization of the great delay that would be caused, should any materials have to be replaced.

On the part of the workmen, in spite of some problems involving delays and minor strikes, there was an extraordinary sense of co-operation. On the whole, the work proceeded smoothly. Something which the men could not have defined held their allegiance, made them aware that the task on which they were engaged was no ordinary one. A person having the opportunity to visit the unfinished church by night would certainly have detected no diminution in activity. Parts of the rapidly rising structure would be in dense shadow, while other parts in which the work was going forward would be like vast shining pools of light. For many months, Mr. Charles C. Coveney, the architect's chief assistant, practically camped upon the premises, the better to watch everything which went forward there. Once, to be sure, there was a strike among the men. Pickets were one day lined up along the top of the fence to note who came and

The St. Paul Street Façade

went; the matter was settled finally in court, but all the while the work went forward.

Some of the contracts were notable in the world of contractors. Take, for example, that of the many lighting fixtures. There was an intricate and a baffling problem. Plans were made, much discussion had to be entered into—so vast was the building to be lighted, so varied the positions and styles of fixture that were required. There was at one time involved discussion as to which firm should receive the contract. A day arrived when the matter had definitely to be settled without further delay. A committee, of which Mr. Ira O. Knapp was one, met in a small room in the Original Mother Church, early one winter morning. There those men remained until 7:30 that evening, without food; and the weather was so bitterly cold that Mr. Knapp, huddled in his overcoat, spent all those hours seated as near as possible to a radiator. But the question was solved and the contract handed to a firm in New York City. No sacrifices were too great, no labors too arduous, to solve the endless tangle of problems which continued to present themselves. The church must be

as near perfection as could be attained by human endeavor.

One of the most valuable of all the personal services rendered was that of the Rev. James J. Rome, a devoted student of Christian Science. He has told his own story with striking force and beauty in a letter which he sent to Mrs. Eddy, a letter of gratitude written after the Extension was completed. It seems that the Directors, needing someone to watch in the new structure at night, asked Mr. Rome if he would give his attention to this important task. It was required of him to be there each night, to watch and protect and further progress as best he could. Mr. Rome at once made this responsibility his chief concern. Night after night, during a period which stretched into weeks and then into months, he spent in the unfinished building, walking about, watching, standing, as he has recorded in his letter, under "the great dome, in the dark stillness of the night," and thinking, "What cannot God do?"

For a brief time, even Mr. Rome came under the prevalent fear that The Mother Church Extension would not be finished in time for the

communion service and Annual Meeting of June, 1906. He has described graphically how he stumbled and groped amid a wilderness of stones and planks and heaps of plaster, struggling with the temptation to doubt that proper progress was being made. Then came light into his consciousness; he doubted no longer. "One feature about the work interested me," he has written. "I noticed that as soon as the workmen began to admit that the work could be done, everything seemed to move as by magic; the human mind was giving its consent. This taught me that I should be willing to let God work."[1] The workmen having complied with the expectation that the work on the church edifice would be finished on time, the outcome was as good as assured.

Always it was an important consideration that the flow of money should continually meet the requirements. Not always was it ready in the hands of the Board of Directors; it had to be asked for, the privilege of contributing presented over and over to the thought of the church members; but the money came when it was needed.

[1] Miscellany, p. 61.

Never was there any real question of whether or not there would be money enough to warrant the taking of a contemplated step. Instead, the consideration related to whether or not the proposed step or action was wisely justified.

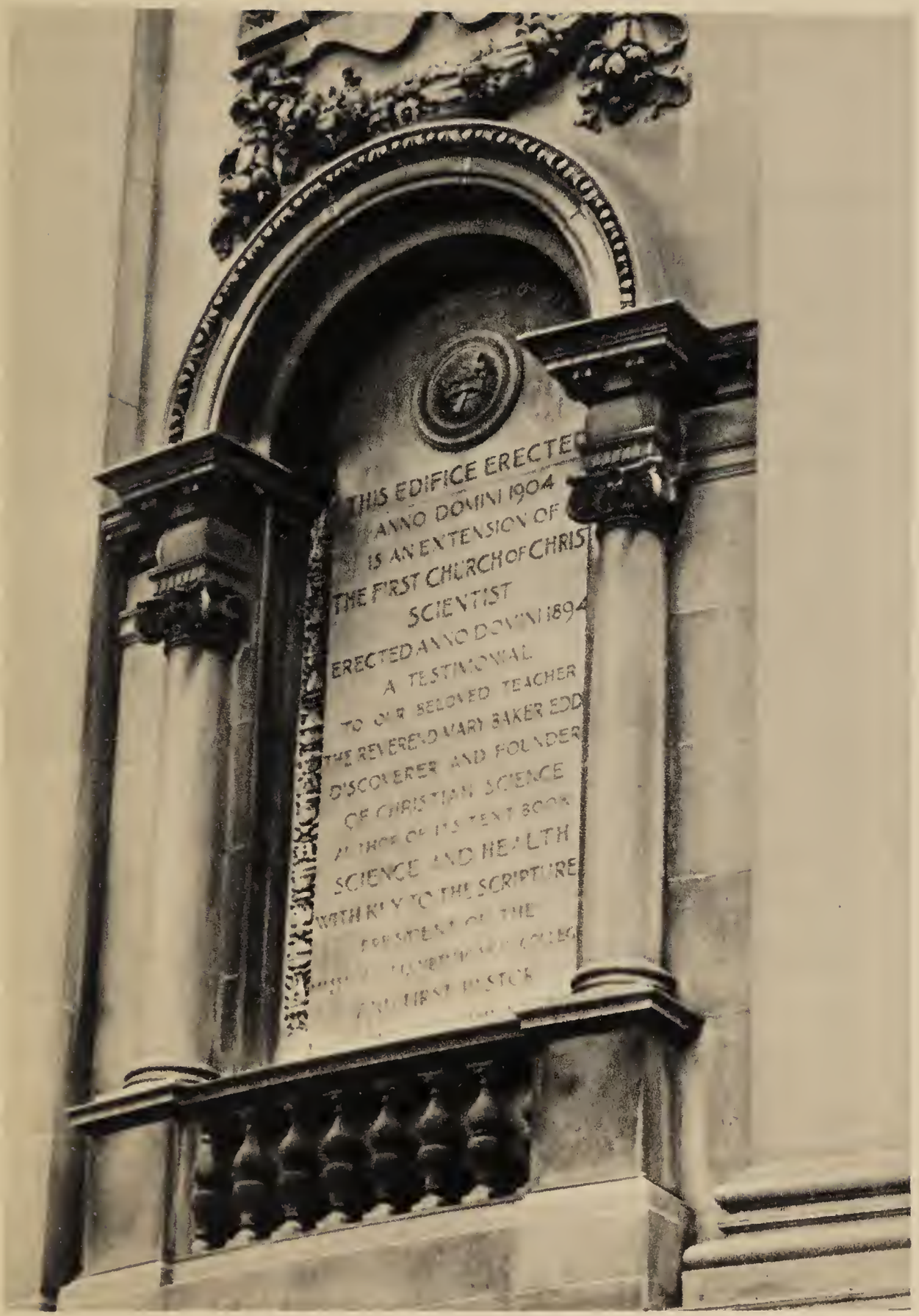
VI

DURING the erection of The Mother Church Extension, the details of its interior were guarded most carefully from the knowledge of the general public. At first a few persons were admitted, but later this privilege was found to be impracticable. There was, therefore, evidence both of idle curiosity and of genuine interest. Nevertheless, through the vigilance of the overseers who took charge by day, of Mr. Rome and others by night, all not directly concerned with the business of construction were excluded. Now and then the local newspapers would carry an article which discussed the progress of the work, with speculation as to the probable appearance of the finished building.

It has sometimes been stated that Mrs. Eddy herself, the Discoverer and Founder of Christian Science, a religion which had known such amazing growth in forty years that already it required at the central point of its movement a church

capable of seating five thousand persons—that Mrs. Eddy herself took no great interest in the erection of the new Extension. While it is true that she did not visit it either during or after its erection, it is to be emphatically denied that she lacked an absorbing interest in its welfare and progress. Indeed, on March 26, 1904, she approved the floor plan of the Extension as later accepted, stating specifically that she considered the exterior aspect of the church beautiful.

Again and again came evidence of the keenness of her watchfulness, evidence that she was aware of every step to be taken, supporting the progress of the work, guiding, warning, encouraging those engaged upon its construction. Earlier still, in January, 1904, she requested the Board of Directors to "retain the words at the entrance of my room in the [original] Mother Church, Rev. Mary B. Eddy's Room, the Children's Offering." The inscription for the dedicatory tablet, on the outside of the Extension, was also her special care. "Be sure that the inscription on the new Mother Church is not placed over the door, such a situation suggests notices whereas the walls of an edifice suggest



Dedicatory Tablet

history or a dignified place for a record"[1]—this instruction was included in a letter which she forwarded to the Board of Directors.

As to numerous inscriptions which appear on the inside of The Mother Church Extension, Mrs. Eddy herself chose them. Visitors to Boston have wondered at the many wall inscriptions, remembering the steps which had been taken to limit the number and the diversity of inscriptions within the range of choice by the branch churches. By way of explanation, it will suffice to say that Mrs. Eddy selected them and understood their fitness in The Mother Church. Many, too, have noted that the familiar passage which appears on the large tablet at the right of the Readers' platform and over one of the side doors, differs in exact wording from the corresponding passage as found in the Christian Science textbook.[2] Again the simple and satisfying explanation is that Mrs. Eddy, with loving and inexhaustible forethought, rewrote that passage for its inscription upon the walls of the new church, sending it to the Board of Directors

[1] From the Historical Files of The Mother Church.

[2] "Science and Health with Key to the Scriptures," p. 270.

with the request that the new version, not that found in Science and Health, should be carved in the mellow stone. The same explanation applies to the other passages inscribed on the walls.

In sympathy and in thought, Mrs. Eddy must have been many times within the Extension, even if in the flesh she came no nearer to it than to drive one day in her carriage to a spot where she could see its great dome looming high against the blue sky. When in the spring of 1906, not long before the completion of the church, the Directors wrote to inform Mrs. Eddy that it had been unanimously resolved to make all seats in the Extension free, both on Sundays and on Wednesdays (except that pew reserved for Mrs. Eddy herself and one for each of the Directors), she sent this message in her own hand: "Beloved: I am pleased with the above." [1] Mrs. Eddy, of course, never occupied the pew which was formerly roped off and reserved for her use—which still bears the tablet with her name inscribed upon it—though guests of hers were occasionally ushered into seats there; neither for many years have the members of The Christian

[1] From the Historical Files of The Mother Church.

Science Board of Directors had special pews reserved for them.

Clearly, then, it cannot be justly contended that Mrs. Eddy's thought and interest were in any measure detached from the great task which her followers had in hand.

In the meantime, a vast company of laborers were devoting their time and attention to developing those precise details in which the public, both within and without the movement, displayed so much interest. The details, referred to, were legion. Just take, for example, the organ.

From his seat in the auditorium, a member of the congregation is confronted by rows of gilded pipes, filling the recesses above the Readers' platform at the east side of the building. He may suspect that there are many more pipes which he does not see; he hears, mysteriously, an occasional sound issuing from the base of the dome where he descries a perforation of the otherwise solid decorative design. Even though he be something of a musician, the likelihood is that he understands little of the construction of an organ.

The average layman, then, will wish to learn

that this organ was made by a well-known Boston firm. The specifications were furnished by Mr. Albert F. Conant, then organist of The Mother Church, and by a distinguished Boston organist, Mr. B. J. Lang; organists who were organ architects also having been called in often to aid the builders. The average visitor will wish to know that, though this organ possessed in the beginning nearly five thousand pipes, only sixty-five of them are visible. The rear of the Original Church organ projects into the organ of the Extension, the two sets of pipes crowding each other closely for space. The display pipes extend approximately sixty feet across the front of the church.

When installing an organ, its correct placement is the consideration of chief importance. If it is possible to allow space between the top of the organ pipes and the ceiling, as exists in most cathedrals abroad, the instrument's beauty of tone is greatly enhanced. The circumstance permits the listener to hear the pure, direct tone as it comes, without interference, from the pipes. The tone is, therefore, clear and unmuffled in The Mother Church Extension; and moreover the ceiling and

The Organ

stone walls of the building make an ideal encasement for the tones of an organ.

This particular organ is suited both in quality and in size to the building which it graces. Its pure organ tone, or diapason quality, both in rich timbre and in brilliant mixtures, is outstanding and comparable to the foremost cathedral organs of Europe. The variety of tonal color, the solo stops of great beauty, and the modern mechanical devices for execution enable the organist to present to the best advantage modern compositions as well as the classics. And yet one may have but a slight understanding of the scope of this organ until he attends an Annual Meeting in The Mother Church Extension. At such a time, the auditorium being crowded, one experiences the full volume of the instrument; then its strength and grandeur come into play; then is this "king of instruments" truly heard.

In this church the echo organ has a peculiar mission. It is built in the ceiling, behind the grill work of the decoration, in front of and to the left of the main organ. Its position makes it available for customary antiphonal (or responsive) purposes;

and also it is near enough to the rest of the organ to be played in ensemble with it. Here is installed a set of chimes or tubular metal bars; and, because of their unusual placement, visitors often inquire if these are not the same bells that they had heard when outside the church edifice. But the fact is that these bells are played from the console, or keyboard, of the organ itself.

As evidence of the continual desire to add to the beauty and harmony of The Mother Church edifice, one of the most interesting innovations was the modernization of the organ in 1928. At the time when other alterations and complete renovations were taking place in the auditorium, the organ was provided with an entirely new console embodying modern features. More than a thousand pipes, too, were added. The tonal range of the chime, located in the echo organ, was increased from twenty to twenty-five notes and several sets of modern string tones were incorporated in the general plan. Thirty registers in the organ were increased in compass from sixty-one to seventy-three notes, in keeping with more modern usage. Yet, although the tonal resources are more than adequate for the most

enthusiastic congregational singing, there is seldom an impression of mere overwhelming noise. The organ is at all times distinguished by richness and variety, devoid of the necessity for the forcing of its tones.

VII

TO a person walking in Boston's Back Bay, in the vicinity of The Mother Church, it is no uncommon experience to observe a change of expression on the face of a passer-by, a quick grateful glance upwards, a keen listening attitude. The simple explanation is that The Mother Church chime of bells has begun to peal. The sound brings joy both to Christian Scientists and to others who live in the neighborhood or else have cause to pass that way. Christian Scientists who live far away from Boston, who may perhaps have been longing for years to visit The Mother Church, often hear the bells before they actually see the edifice and so are indescribably comforted. Throughout untold generations one of the principal functions of bells has been to ring out glad tidings; and this service is performed by the bells of The Mother Church in a sense more literal, more deeply satisfying, than is true of other bells.

The bells which were installed in the tower of

The Bells

the Original Church were tubular. Had similar bells been placed at the great height above the street which was the necessary position of the bells in the Extension, they would have proved inadequate through lack of proper volume. Hence bells of the regular shape were desired. A representative of the Board of Directors was dispatched to hear and examine all the finest chimes of bells within a reasonable radius of Boston, thus to determine who should make the chime for The Mother Church Extension.

Among other notable bells, those hung in the tower of the Metropolitan Life Insurance Building in New York City were heard. Those four bells, lodged in their tower which rises to a height of six hundred and fifty feet, are said to hang higher above the ground than any other bells in the world. Their sound-carrying quality is remarkable, for they may be heard plainly for some twenty-eight miles, even out at sea beyond Sandy Hook. From the long-established firm which made the bells in the Metropolitan tower were finally ordered the bells for The Mother Church Extension.

The *ringing* of bells has, in many lands, been a

calling handed down proudly from father to son; and, in the case of the firm in question, this rule has held true with regard to the *making* of bells. At the time referred to, the firm was composed of a father and three sons, whose forebears cast some of the first bells made in the United States. For several generations, the family has been making bells of all kinds: bells for churches and factories, bells for courthouses and for the towers of schools, bells for ships, bells for fire stations. Their bells are expertly made of honest materials; they are mounted in the most approved manner; they are fully warranted. Hence the bells were chosen with slow and deliberate care, one at a time, until as a result the chime is one of distinction.

Of course, the bells sound differently at different times. People have been known to declare that they needed tuning, that they were too sharp or too flat, too loud or too faint; while the fact is that it is practically impossible for these bells to be out of tune. It is not readily understood that external conditions alter their sound; that, for instance, as is an established fact, bells hung near water carry much further than do other bells. Also that the

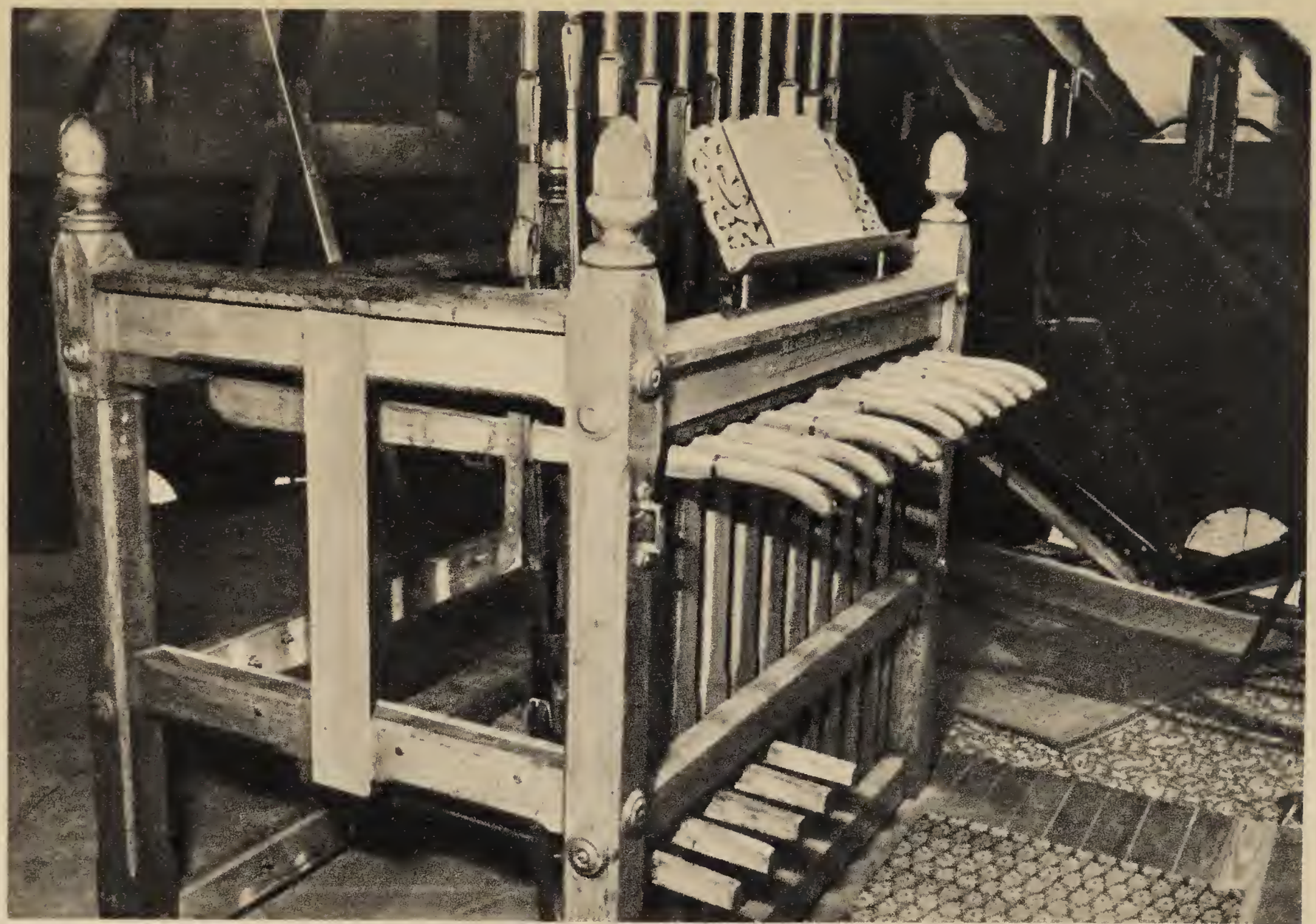
position of the listener alters the case. Once a bell has been cast, the only cause which is likely to change its pitch is constant use. After many years, the clapper gradually wears a hollow at the point where it strikes and this may change somewhat the pitch of the bell. To remedy this, the bells can be turned so that the clapper shall strike in a new position. After such bells are forged, they cannot be tuned. Hence the supreme importance of having the bells right at the outset.

The chimer must mount to the platform from which the bells are played—198 steps from the street to the ringing platform, which is suspended about twenty feet above the inner dome or the apex of the auditorium. There are, in reality, three domes, the ringing platform being between the first and second. The bells, on the other hand, are in the lantern which tops the dome which is surmounted by a pineapple. That lantern is at an elevation of 224 feet above the street, to which one mounts to the bells by a series of iron staircases.

The chimer, man or woman—and to both have fallen the responsibility of playing The Mother Church chime—has, therefore, a climb before each

service. Moreover, the bells peal on special occasions as well as on Christmas Eve and Christmas morning. On the day in 1918 when the Armistice was signed, it goes without saying that the bells of The Mother Church did their part to spread the glad news. But no person is required to play the bells when, three times each day, they precede the regular striking of the hours, by repeating the familiar Handel phrase which was written especially for bells. At seven o'clock in the morning, at noon, and at six o'clock in the evening, that Handel phrase is reproduced by clock control.

It may, in this connection, be of interest to record that the hymns which are played before a Sunday service in The Mother Church are always chosen with careful reference to the subject of that day's Lesson-Sermon, though they are not invariably the precise hymns which will be sung at that service. Not all hymns can be played on the bells, some having too great a range. It is usual to play about nine hymns before a service, the playing of the bells continuing for twenty to twenty-two minutes or until the playing of the organ begins within the auditorium.



Copyright, 1939, John B. Sanromá.

Used by permission

The Bellringer's Desk

In former days, many an eager visitor has, with the permission of the Board of Directors and by courtesy of the chimer, mounted to the ringing platform; though for some persons the climb is something of an ordeal. Nevertheless, many have struggled with and overcome their aversion to the steep ascent of the iron stairs or their fear of looking off from high places. This fact is movingly illustrated by the following incident:

One Sunday morning a woman presented herself at the church with her two children, who greatly desired to see the bells played. Permission had been given and they set out with the chimer. The mother and the little girl ascended joyfully and easily, but for the boy it seemed more difficult as he was slightly lame. He went on more slowly, but he went steadily until the party arrived at the still more precipitous iron stair which finishes the ascent.

At the sight of that final stair, the little boy quailed and his mother, filled with apprehension for his safety, quickly told him that he must go no further. For him it would not be prudent. The boy was deeply disappointed; he had heard the

bells again and again, but he had never seen them played. However, he could do nothing but obey his mother, who stayed behind, too, to comfort him, while the chimer and the little girl continued on their way. There was no time to be lost in argument.

Several beautiful hymns had rung out upon the Sunday morning quiet, when the chimer began to play the one which asks: "Why is thy faith, O child of God, so small?" Several times she went over it, each time with what seemed more strength and conviction; it was almost as if the uplifting words were being sung to the accompaniment. Suddenly the chimer was aware of another presence on the ringing platform than that of the little girl who stood beside her, watching. There stood the lad, with his mother close behind him on the iron stair. Their faces were aglow. The chiming of that hymn had dispelled their fears.

Afterwards the little boy protested with shining eyes: "Why, Mother, I wouldn't for anything in the world have missed seeing those bells played."

The bells are twelve in number, ranging in weight from three hundred and fifty pounds to

two tons. Considerable strength is required to play them, a task which is accomplished with both hands and feet. To quote the words which have come with authority from the makers, "All of the bells, with the exception of the tenor, or largest, which is mounted in the full manner of a church bell, so that it can be rung independently of the others, as occasion may require, are suspended in stationary form from a framework, suited to the tower, and are sounded by means of chains and rods leading from the clappers and passing through pulleys to the position of the ringer, where they are attached by movable straps to the manuals, in the form of levers, which are operated by a single player."

In an article which appeared in the issue of the *Christian Science Sentinel*, dated October 7, 1930, attention was called to the fact that Mrs. Eddy was extremely fond of bells. When The Mother Church was built, Mrs. Eddy made the request that bells be installed therein; and she also provided them for First Church of Christ, Scientist, in Concord, New Hampshire. And when the Directors wrote Mrs. Eddy that their plan was to inscribe upon the major or tenor bell of the chime: "The First

Church of Christ, Scientist," Mrs. Eddy's reply proposed the following amplified inscription:

The First Church of Christ, Scientist
in Boston, Massachusetts
1906
Founded on Love

This inscription appears on the great tenor bell, precisely as she designated.

VIII

IT is a well-known fact that Christian Scientists the world over do not dedicate their churches until they are wholly paid for. The Extension of The Mother Church involved, of course, no departure from this rule. At the Annual Meeting of June 1, 1905, Mr. Stephen A. Chase, the Treasurer, reported that the sum of $1,108,539.51 was still needed to complete the pledge taken in June, 1902, for the raising of two million dollars. Later in that year an editorial in the *Christian Science Sentinel* for November 25th notified the church members that the work on the edifice was proceeding rapidly; and it closed by proposing that the coming Thanksgiving season would be a suitable one in which to complete the building fund, thus "making a special effort . . . to dispose fully and finally of this feature of the demonstration."[1]

Meanwhile doubts persisted in the minds of many

[1] Miscellany, p. 25.

as to the probability of the edifice being finished on the day of the coming Annual Meeting, June 10, 1906. Mr. Rome, who acted so faithfully as watchman in the new auditorium, has admitted that he harbored fears. The workmen now carried on in three shifts, throughout the night as well as the day; on one holiday which occurred during the last weeks before the church was finished, by special arrangement, all the men continued their work as usual. The interior of the great structure was still a busy hive, by natural light during the day and by the light of many electric lamps during the night. Man power had been tremendously accelerated; and it is interesting to learn that it required fifty men by day and fifty men by night for the one task of setting the pews in place.

Nevertheless, many felt that the dedication would have to be postponed; others that the ceremony should be held at the stated time, no matter what stage of development the edifice had reached. Mrs. Eddy first expressed her desire with regard to the dedication in a letter to Mr. William B. Johnson, Clerk of The Mother Church, as follows: "In my prayer it has come to me: Do not

The Octagon Landing

have The Mother Church dedicated until it is completely finished outside and inside. I can see the wisdom of this, and the directors will see it if they follow this direction."[1] Later the day came when she withdrew what she had said and, in view of "the feeling . . . against postponing the dedication of our Church till it is finished throughout and paid for,"[1] stated that, even if a few comparatively unimportant details should remain incomplete, the building was to be dedicated at the regular June Annual Meeting. Mrs. Eddy had seen more clearly than others the mental conflict which would ensue, were the church not completed and paid for before the dedication. In the end, she and her followers wrought so well that the goal was beautifully realized; the Extension of The Mother Church was ready to serve its purpose, although incomplete in some matters of ornamental finish, and the money was in hand to meet all ensuing costs, before the first Sunday in June, 1906.

There were many dramatic moments during those last weeks, while the Extension was receiving the final touches, just as there had been earlier

[1] From the Historical Files of The Mother Church.

when men still labored upon the exterior of the building—when, for example, one of the workmen who greatly desired to place the last stone on the building, but said nothing about his desire, was suddenly accorded that great privilege, upon succeeding after a struggle of many years in overcoming the habit of smoking. Many such experiences have, unquestionably, gone unrecorded; but each one of which we are aware brings a quickened sense of gratitude and of inspiration.

Perhaps one of the most arresting of the stories related to the testing of the acoustics in the auditorium. This was done by one of the architects and a member of The Christian Science Board of Directors. It had not yet been possible to attempt the testing of the acoustics, because of the steel trestle which still remained; but the instant was approaching when these men would know how successful had been the solution of the difficult problem of the acoustics in this auditorium.

They stood side by side on the Readers' platform, watching the large trestle come down, section by section. From moment to moment, the aspect of the auditorium was changing, becoming

more impressive. Finally the auditorium with its seven balconies and its dome was revealed without obstruction. There the two men stood, momentarily silenced. For, no matter how accustomed to the surroundings, each person who entered the church auditorium experienced his own fresh shock of surprise and wonder.

Then, pulling himself together, the architect descended from the platform and walked to the rear of the church; and, arrived there, he spoke in a normal, unexcited, unstrained voice. The man who stood on the platform heard him easily and, speaking in his own accustomed tones, was audible at the rear of the church. It had been proved that the acoustics of The Mother Church Extension would be remarkably satisfactory.

It is given, perhaps, to few persons to stand as did those two men on the Readers' platform, hence it may not always be realized that, though some members of the congregation are seated far away on the edge of the auditorium and others in remote corners of the balconies—though they number on occasions in the neighborhood of five thousand—yet from the Readers' platform they

do not seem far away, but close. Within the Extension edifice, space had become a willing servant, harnessed to fulfill the purposes of Mind.

Thereafter certain details of the interior began rapidly to shape themselves. Anyone whose business took him within the great auditorium might have gained some proper impression of its expanse, topped by the dome, eighty-two feet in diameter, which including the cupola rises to a height of 224 feet, supported on four arches which spring from giant stone piers—an auditorium containing twenty-five thousand square feet of floor space. A visitor might have admired the foreign marble of the Readers' platform, the soft gray-white of the Bedford stone, the pews, which are of San Domingo mahogany, and the many bronze lighting fixtures along the rear and sides of the auditorium or in the seven balconies. Chief among these fixtures loomed those gilded hanging lamps which swung from the dome by bronze chains. It was possible by this time to grasp some idea of the dimensions of the foyer on the ground floor, capable of permitting a large number of persons to move about freely; of the facilities of a cloakroom

Patterns in Plaster, Bronze, and Glass

which would care for three thousand wraps; of the Sunday School room and offices for the Board of Directors.

To an extraordinary degree, those things which might have been seen by a visitor in the spring of 1906 are still present today. For it was almost twenty-five years before it became necessary to freshen and renew the interior; and such changes as were made in 1928 were so slight as to escape the notice of one not intimately acquainted with the building. It was in that same year, at the time of the renovating and extending of the organ, that The Christian Science Board of Directors, ever watchful not alone to keep the church in perfect condition, but to make such modern improvements as recent inventions afforded, resolved to clean the interior of the auditorium.

At the time of the cleaning and painting of the dome and the walls, it was realized that other improvements were needed as well. Hence those soft gray-green portières which hung originally in the doorways, together with the upholstery of the chairs and the sofa on the Readers' platform, have been replaced by a material which in texture

and in richness of color—autumn leaf was the description given it by the decorators—more nearly suits the surroundings. Likewise the low sofa and chairs of the Readers' platform were removed to make way for more stately and loftier-backed furniture. Even the shape of the Readers' platform has been altered, for in 1928 its width was somewhat increased when the organ console was moved from one side to the center front of the platform.

Perhaps the most marked improvement which took place at this time was the installation of indirect lighting, a device which produces a pleasing glow and does not shine glaringly in the eyes of the congregation. There were some who regretted the disappearance of those exquisite hanging lamps; but even the most reluctant were won over to the new plan when they experienced the benefit to the congregation and admired the harmonizing fixtures which took their places all over the church.

An article appearing in *The Christian Science Monitor* at this time spoke of "the application of flood lighting in the large dome [which] is said

One of the Thirty-two Doorways

by lighting engineers to be one of a very few projects of its kind and magnitude in North America. Light is directed into the dome through an opening at the top so that the whole inverted bowl, now refinished in white, acts as a reflector to throw the rays downward upon the congregation. A three-tiered ring of 156 lamps, some of five hundred and some of two hundred and fifty watts, sends its light in through a space under the edges of the large disk of decorative glass which forms the cap of the dome. The lamps are set back sufficiently to prevent their being seen from below. Twelve other lamps illuminate the glass. The result of this is nearly twice as much light on the floor of the auditorium, according to engineers, as is usually found in church buildings."

This seems altogether fitting when it is remembered that, in all Christian Science churches, the first requirement is to give a sense of light and space and breadth—no obstruction, no narrowness, no gloom. This fact was discerned by a professor at the Massachusetts Institute of Technology as, in approving the new lighting fixtures, he observed: "Much as the advent of the evangelical churches

brought about an entire revision from the dim lighting of a few centuries ago, the Christian Science Church with its doctrine of good will and good cheer has taken the lead in a further important step in church lighting."

Many a visitor from afar, whether Christian Scientist or friendly observer, has noted gratefully the way in which light seems to radiate from the organ pipes, above the Readers' platform, wide, warm rays darting into every remote corner of the church.

So has each change made in The Mother Church Extension, throughout the years since its completion, but increased, perfected, and clarified the original unique purpose for which the church was erected.

IX

MRS. EDDY had, as always, expressed the thought which was uppermost in the minds of her followers when, on April 8, 1906, she wrote: "I cannot be present *in propria persona* at our annual communion and the dedication in June next of The Mother Church of Christ, Scientist. But I shall be with my blessed church 'in spirit and in truth.' I have faith in the givers and in the builders of this church edifice,—admiration for and faith in the grandeur and sublimity of this superb superstructure, wherein all vanity of victory disappears and the glory of divinity appears in all its promise." [1]

On June 2, 1906, precisely eight days before the dedication services were to take place, came the next rejoicing. It was then that Mr. Chase, the Treasurer, made the following announcement: "The contributors to the building fund for the extension of The Mother Church, The First Church

1 Miscellany, p. 25.

of Christ, Scientist, in Boston, Mass., are hereby notified that sufficient funds have been received for the completion of the church building, and the friends are requested to send no more money to this fund."[1] It was the complete assurance that the pledge for the raising of two million dollars, given so long ago as on the day of the Annual Meeting in June, 1902, had been triumphantly made good.

An editorial in the *Christian Science Sentinel* for June 2, 1906, gratefully alluded to this spiritual victory and said: "The treasurer's books will show the dollars and cents received by him, but they can give no more than a hint of the unselfish efforts, and in many instances the loving self-sacrifice, of those who have given so generously to the building of this church. Suffice it to say, however, that the giving to this fund has stimulated those gentle qualities which mark the true Christian, and its influence upon the lives of thousands has been of immense value to them."[2]

As for the outside world—the comment made in print and by word of mouth—no one fact aroused such astonishment as this announcement

[1] Miscellany, p. 27. [2] *Ibid.*, p. 28.

The Auditorium Between Services

that the Christian Scientists were dedicating their church, which had cost two million dollars, free of debt. Probably, to the Christian Scientists themselves, this was the feature least worthy of comment. For such had been their intent from the start. They had known that it would be so.

The story of that Sunday of June 10, 1906, which was both communion Sunday and the Sunday of the dedication, has been told and retold many times. Newspapers heralded it far and wide, photographs too depicted it vividly; and those who were present have never wearied of rehearsing their reminiscences, whether one refers to distinguished visitors from abroad or to a gentleman who came from his home in the suburbs to act as usher. "There were six services that day and I ushered at all of them," so he has written. "I left home at five o'clock in the morning and did not return until ten o'clock at night." Similar recollections flood the consciousness of all who participated in events of that inspiring day.

Boston, quite apart from any sense of denomination, opened its doors and its heart to the visitors. No city could have remained unresponsive

in the presence of such thousands, all good-natured, patient, radiantly happy. Ships and special trains and extra sections attached to regular trains brought them to the city which, since the year when Mrs. Eddy moved there from Lynn, has continued to be the headquarters of the Christian Science movement. Those who were strange to Boston, as well as those who were not, found their way promptly to Horticultural Hall, at the corner of Huntington and Massachusetts Avenues, which had been designated as meeting place for the visiting throngs. Horticultural Hall was scarcely recognizable. It had become a reception office, an information bureau, a post office, a bureau of railroad information, and an agency for the renting of rooms in hotels and lodging houses; it offered both telephone and telegraph facilities. Once merged in the throngs which surged within its four brick walls, no one wished to leave. The place was aglow with the enthusiasm, the buoyancy, the rejoicing, and the gratitude of all those happy people, many of whom had undergone positive hardship and sacrifice of material things even to be there at all.

When Sunday dawned, it was greeted by the pealing of those new church bells which were to summon the throngs to attend the six services held within The Mother Church Extension. It was estimated that the services were attended by more than thirty thousand people. At six o'clock in the morning, the bells first rang out and, when 7:30 came and with it the hour for the first service, hundreds of people were turned away. But how patiently they awaited their turns at the identical five services which followed, one of them—that at noon—being especially for the children. One woman, who spent a long time in the crowd outside one of the entrances, hopeful of being admitted for the next service, has left the following impression of that morning: "On the day of the dedication we were out at five o'clock in the morning, standing waiting for the church doors to open at seven o'clock. . . . What can I say of the dedication service? Everything has already been said. The wonder of hearing our Leader's message read, and of being among those who sent her a message, the singing of the hymns—all the stars singing together—and then the Lord's Prayer. I had never heard anything like

it; it seemed to be said with one enormous voice, and I remembered how 'some said it thundered.'"

As a Boston newspaper expressed it: "When these people enter this new cathedral or temple which has been in process of construction, they will find themselves in one of the most imposing church edifices in the country—yes, in the world. For in its interior architecture it is different from any other church in the world. In fact, nearly all the traditions of church interior architecture have been set aside in this temple, for here are neither nave, aisles, nor transept—just one vast auditorium which will seat exactly five thousand and twelve people on floor and galleries, and seat them comfortably."[1]

What were the precise feelings of the Christian Scientists who, on that day of rejoicing, entered The Mother Church Extension, it would be possible to describe in a thousand ways. Each heart alone responded in its individual and spontaneous manner. Perhaps, with many, there was at first a sense of breathless awe, then a quiet feeling of coolness and vastness for one coming in from the brilliant hot June sunshine without. It seemed that

[1] Miscellany, p. 71.

Dedication Sunday, June 10, 1906

the building was too tremendous to see across, too lofty to permit the eye to soar as high as the top of the dome. All sorts of people were there, sitting in closely packed reverent rows, listening, watching, wondering. There were humble people and people richly dressed; there was even an Indian prince with his wife in native costume hung with pearls. There were elderly people, full of grateful remembrance; there were young people, alight with courage and with idealism. Such singing of the hymns, especially Mrs. Eddy's "Shepherd, show me how to go;" such responsive reading; such a surging unison of voices in repetition of the Lord's Prayer—all from the five thousand persons who had knelt there in silent communion. To record these memories in cold words is to impart a feeble impression of the actuality.

As for the Wednesday evening testimony meeting which followed the dedication Sunday, attendance overflowed from the new auditorium into the vestry of the Extension, into the Original Mother Church and its vestry, into seven large halls in the vicinity. Even then there were hundreds waiting vainly in the street, so great were the numbers of

those who desired to share the expressions of gratitude. If proofs of the efficacy of the teachings of Christian Science had been lacking until that evening, they were then overwhelmingly supplied; for the healings reported included practically every known disease, to say nothing of the banishment of darkness and sadness, loneliness and failure.

Any lingering boastfulness in the hearts of her followers — any pride of place or of power or of achievement — had been effectually rebuked as they listened to the inspired words in the Dedicatory Message by their Leader, Mrs. Eddy: "We cannot serve two masters. Do we love God supremely? Are we honest, just, faithful? Are we true to ourselves? 'God is not mocked: for whatsoever a man soweth, that shall he also reap.' To abide in our unselfed better self is to be done forever with the sins of the flesh, the wrongs of human life, the tempter and temptation, the smile and deceit of damnation. When we have overcome sin in all its forms, men may revile us and despitefully use us, and we shall rejoice, 'for great is [our] reward in heaven.'" [1]

[1] Miscellany, p. 6.

The Mother Church Extension was finished. Now Christian Scientists were offered the opportunity of progressing to yet more important, more significant proofs of God's power. So much had been clearly shown—that the "excelsior extension" of The Mother Church of Christ, Scientist, is its crown. But beyond that material symbol Mrs. Eddy pointed higher and still higher to mounts of purity which would assuredly be achieved through the demonstration of regeneration in the individual character. "Its crowning ultimate," she added in the closing lines of her Dedicatory Message, "rises to a mental monument, a superstructure high above the work of men's hands, even the outcome of their hearts, giving to the material a spiritual significance—the speed, beauty, and achievements of goodness."[1]

[1] Miscellany, p. 6.

Citations from the Bible and Inscriptions written by Mary Baker Eddy, appearing on the Walls of The Mother Church Extension

THE BIBLE

Foyer Stairway Landing

Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life.

CHRIST JESUS

MRS. EDDY

When we learn that sickness cannot kill us and that we are not saved from sin or sickness by death, this understanding will quicken us into newness of life. It will master either a desire to die or a dread of the grave, and thus destroy the great fear that besets mortal existence.

Left of Platform

He shall give you another Comforter, that he may abide with you for ever; Even the Spirit of truth; whom the world cannot receive, because it seeth him not . . . but ye know him; for he dwelleth with you.

CHRIST JESUS

Right of Platform

If sin makes sinners, Truth and Love can unmake them. If a sense of disease produces suffering, and a sense of ease antidotes it, disease is mental. Hence the fact in Christian Science that the human mind alone suffers, and the divine Mind alone heals it.

Citations from the Bible and Inscriptions written by Mary Baker Eddy, appearing on the Walls of The Mother Church Extension

THE BIBLE — MRS. EDDY

Over Platform

Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine.

Paul

When error confronts you, withhold not the rebuke or explanation which destroys it. Never breathe an immoral atmosphere, unless in the attempt to purify it.

Under Right Balcony

FIRST FROM PLATFORM

One God and Father of all, who is above all, and through all, and in you all.

Paul

The First Commandment of the Hebrew Decalogue demonstrates Christian Science, the tri-unity of God, Spirit, Mind; and it signifies that man shall have no other spirit or mind but God, eternal good, and that all men shall be of one mind.

SECOND FROM PLATFORM

All things were made by Him; and without Him was not anything made that was made.

John

Spirit, God, has created all in and of Himself, Spirit, the Aeon or Word of God. Spirit is the only substance, the invisible and indivisible God. Things spiritual and eternal are substantial. Things material and temporal are insubstantial.

Citations from the Bible and Inscriptions written by Mary Baker Eddy, appearing on the Walls of The Mother Church Extension

THE BIBLE

OVER LEFT REAR DOOR

And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd.

CHRIST JESUS

MRS. EDDY

OVER RIGHT REAR DOOR

Christ's Christianity is the chain of scientific being reappearing in all ages, maintaining the obvious correspondence with the Scriptures, and uniting all periods in the design of God.

UNDER CENTER BALCONY

LEFT

He that loveth father or mother more than me is not worthy of me: and he that loveth son or daughter more than me is not worthy of me: and he that taketh not his cross, and followeth after me, is not worthy of me.

CHRIST JESUS

We are Christian Scientists only as we quit our reliance upon material things and grasp the spiritual. We are not Christian Scientists until we leave all for Christ.

RIGHT

If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. If we say that we have not sinned, we make Him a liar, and His word is not in us.

JOHN

We acknowledge God's forgiveness of sin in the destruction of sin, and the spiritual understanding that evil is unreal, hence not eternal. But the belief in sin is punished so long as it lasts.

Citations from the Bible and Inscriptions written by Mary Baker Eddy, appearing on the Walls of The Mother Church Extension

THE BIBLE — MRS. EDDY

Under Left Balcony

Take no thought for your life, what ye shall eat.

Christ Jesus

The primitive custom of taking less thought about food gave the gospel a chance to be seen in its glorious effects upon the body. When the mechanism of the human mind gives place to the divine Mind, sin, disease and death will lose their foothold.

Over Third Center Balcony

Glory to God in the highest, and on earth peace, good will toward men.

Luke

To-day the healing power of Truth is widely demonstrated as an immanent, eternal Science. Its coming, as was promised by the Master, is for its establishment as a permanent dispensation. The mission of Christian Science now, as in the earlier demonstration thereof, is not one of physical healing only, but to attest the reality of its higher mission, namely the power of Christ, Truth, to take away the sins of the world.

Citations from the Bible and Inscriptions written by Mary Baker Eddy, appearing on the Walls of The Mother Church Extension

THE BIBLE — MRS. EDDY

Corridor Adjoining Original Church

These signs shall follow them that believe; In my name shall they cast out devils; They shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them.

Christ Jesus

Jesus' promise was perpetual. Had it been given only to His immediate disciples, the Scriptural passage would read you, not they. The purpose of his great life-work extends through time and touches universal humanity. Its Principle is infinite, extending beyond the pale of a single period or a limited following.

There is no fear in love; but perfect love casteth out fear.

John

When God bade Moses cast down his rod and it became a serpent, he fled before it; but God bade him handle the serpent; then his fear departed. And God said: "If they will not believe thee, neither hearken to the . . . first sign, they will believe . . . the latter." And so it was when the Science of being was demonstrated by Jesus, who taught his students how to heal the sick and cast out evils in proof of the supremacy of Mind.

Citations from the Bible and Inscriptions written by Mary Baker Eddy, appearing on the Walls of The Mother Church Extension

THE BIBLE — MRS. EDDY

Corridor Adjoining Original Church (*Continued*)

Believe me that I am in the Father, and the Father in me: or else believe me for the very works' sake. Verily, Verily, I say unto you, He that believeth on me, the works that I do shall he do also.

Christ Jesus

Hold perpetually this thought: that it is the spiritual idea, the Holy Ghost or Christ, which enables you to demonstrate with scientific certainty the rule of healing, based upon its divine Principle, Love, underlying, overlying and encompassing all true being.

Sunday School Room

I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live: and whosoever liveth and believeth in me shall never die

Christ Jesus

He who perceives the true idea of Life loses his belief in death. He who has the right idea of good loses faith in evil, and by reason of this is being ushered into the undying realities of Spirit. Such a one abideth in Life, = life obtained not of the body, incapable of supporting life, but of Truth, developing its own immortal idea

Citations from the Bible and Inscriptions written by Mary Baker Eddy, appearing on the Walls of The Mother Church Extension

THE BIBLE — MRS. EDDY

St. Paul Street Corridor

Wherefore God also hath highly exalted him, and given him a name which is above every name: that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.

Paul

We acknowledge and adore one supreme and infinite God: we acknowledge His Son, one Christ; the Holy Ghost or divine Comforter; and man as His image and likeness.

Over Check Room

Let this mind be in you, which was also in Christ Jesus: who, being in the form of God, thought it not robbery to be equal with God.

Paul.

The same "Mind . . . which was also in Christ Jesus" must accompany the letter of Christian Science to heal the sick and repeat the ancient demonstrations of prophets and apostles. That those wonders are not more commonly repeated to-day arises not so much from lack of desire as from lack of spiritual growth.

Citations from the Bible and Inscriptions written by Mary Baker Eddy, appearing on the Walls of The Mother Church Extension

THE BIBLE	MRS. EDDY
OVER CHECK ROOM (*Continued*)	
Blessed are the pure in heart: for they shall see God. CHRIST JESUS.	Christian Science demonstrates that none but the pure in heart can see God. In proportion to his purity is man perfect; and perfection is the order of celestial being, which demonstrates life in Christ, its spiritual ideal.
We then, as workers together with him, beseech you also that ye receive not the grace of God in vain. For he saith, I have heard thee in a time accepted, and in the day of salvation have I succoured thee: behold, now is the accepted time; behold, now is the day of salvation. PAUL.	If the Scientist reaches his patient through divine Love, he will accomplish the healing work at one visit, and the disease will vanish into its native nothingness like dew before the morning sunshine.
FOYER, AT RIGHT OF STAIRWAY	
In your patience possess ye your souls. CHRIST JESUS	Like the great Exemplar, the healer should speak to disease as one having authority over it, leaving Soul to master the false evidence of the corporeal senses and assert its claims over mortality and sickness.